

The South African Outlook

[DECEMBER 1, 1943].

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The South African Outlook

The centre of any good world is our own home and our own family. The test of any political system, of any religious philosophy, is its effect upon the homes of the people and . . . upon family life.—From *A Soldier's New World* by Sappers D. H. Barber and M. Hollmes.

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The War.

The Russian front has provided most of the war news in November. On the second day of the month the Russians captured Perekop and thus sealed off the Germans in the Crimea. A few days later the Russians took Kiev, Russia's third largest city, following which they drove rapidly westwards on a wide front and in the course of this drive they captured many towns and railway centres. The Nazis replied with a series of great counter-attacks and succeeded in regaining some lost ground, including Jitomir, which changed hands twice in a few days. Around Gomel, and in the Dnieper bend, the Russians have made headway and the initiative remains with them. In Italy as in Russia the Germans have fought desperate defensive battles but are slowly being driven back.

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Throughout November the bombing of Germany's war industries has gone on with ever increasing intensity. In the vast war strategy of the Allied nations it is now becoming evident that one of the main tasks allotted to Britain a year or two ago was the building up of the bomber command to such a strength that the enemy's war industries could be destroyed from the air. This is now being done day and night. With the great industries of Russia, America and Britain free from bombing, the end, though it may be some way off, seems inevitable. Early in the month the Moscow three-power conference ended in a spirit of cordiality, hopefulness and unanimity of purpose which could have brought no comfort to Hitler's Nazi terrorists. In the Pacific the Americans seem to have established almost complete ascendancy in the air and on the seas. American forces have invaded the Gilbert Islands from where they will be able to strike at Japan's sea lanes with the Phillipines and the East Indies. The Japanese have again suffered heavy losses at sea.

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How Native Soldier won the M.M.

For sinking a fully-laden enemy steamer—probably an F-boat—which was moored in Tobruk harbour, L/Corporal Job

Masego (No. 4448), of the Native Military Corps, has been awarded the Military Medal. Masego, who is one of six non-European members of the corps awarded this decoration, climbed into the hold of the vessel and placed a small tin filled with gunpowder among the drums of petrol there. He then led a fuse from the hold to the hatch and lighted it before closing the hatch. In carrying out this deliberately planned action, Masego, who was a prisoner of war, displayed ingenuity, determination and complete disregard of personal safety from punishment by the enemy, or from the explosion which set the vessel alight, says the citation.

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School Food Scheme for African Children. What are the prospects?

In the Transvaal Province school meals have been commenced in European, Indian and Coloured schools but not in schools for Africans. In Natal, "non-European children are to be included in the scheme." In the Cape, at this present writing, "the National Feeding Scheme for primary pupils is still under consideration." There has been a great deal of obscurity about the whole matter, but it now appears that though the Provincial Education authorities will administer the scheme, the money from the Treasury is to pass through the Social Welfare Department of the Union Government. Mr. G. A. C. Kuschke, Secretary for Social Welfare, speaking at the Founders' Day celebration of the Bantu Social Centre, Johannesburg, on October 29, said, "They intended introducing meals into all schools. The Minister of Finance had decided that he would not insist on the Provinces paying 1d. a meal but would give a grant of 2d. a meal. In order to build well they must build slowly and surely." Therefore it might take another three months before the scheme was in operation. He gave the Native people the assurance that it had not been due to a lack of interest in their welfare that a start with free meals for their children had not been made sooner.

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Control Boards were established in the face of expert advice.

Ten years ago, as the *Sunday Times* (6. 11. 43) points out, the question of the introduction of agricultural control boards was under consideration and a commission was appointed to look into the matter and advise. The commission emphatically condemned the proposal. Here are one or two extracts from its report. "The Commission finds itself unable to support the principle of sale through one channel by means of boards of control. The granting of arbitrary price-fixation powers, and complete control over an industry to a statutory board of control, whether composed of producers or of impartial individuals, is an economic experiment from which this country has every right to be spared." "To expect to increase prices, and to maintain them on a high level, by means of a plan which must, of necessity, increase production while decreasing consumption, is to fly in the face of an economic law as well established as a law of nature." The members of the Commission were Dr. P. R. Viljoen (chairman), Professor J. F. W. Grosskopf, and Messrs. P. V. Pocock, A. V. Allan and C. H. Olivier. From all this it is clear that these experts were overruled, and they now find themselves, as officials, in the painful position of having to defend a system of which they utterly disapprove, and the adoption of which they prophesied would lead to chaos and disaster. It remains now to be seen if the present Government will have the courage to abolish the control boards and to establish in their place a Ministry of Food, strong enough to hold its own against

the vested interests that have been built up under the present system, and with the necessary powers to enable it to fulfil its task of seeing to it that the people of this country get the food they need.

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"A Woeful Lack."

A regrettable happening has marked the years of war in South Africa. It may be safely claimed that within living memory there has never been so great a shortage of Scriptures in the South African vernacular languages. This would be serious at any time, but is doubly serious when thousands of non-Europeans have joined the Forces. These men should find within easy reach copies of the Bible, the New Testament and Scripture portions. Some of the letters we have received from chaplains "Up North" are pathetic in the extreme. Here is one written from the Middle East at the end of March this year. "I am en route to the forward areas and am looking up all the units, non-European and European, which I can contact as I go along. There is a woeful lack of Bibles and Testaments in Sesuto and Xhosa and Zulu. I have distributed weeks ago all I had, including by mistake my own Sesuto Bible. I have been handicapped ever since. Can't you give us a hand to distribute some more Gospels, Testaments and Bibles? What work can be nearer to the heart of our Missionary work? and here are hundreds of men who have ample time to read and learn to read the Bible. The Nile Mission Press has helped me with hundreds of Gospels, Testaments and Tracts in English. Afrikaans Bibles and the Native languages every company asks for. We are surely missing the chance of a generation."

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There is a cause for this state of affairs. It is simply that the Scriptures are not here in South Africa. If they were they would be sent North. And they are not here because of paper difficulties in Great Britain and because of the lack of shipping space to bring them, even when printed, to South Africa. But, it may be asked, why are they not printed in South Africa where paper is available? That is a question which we have asked again and again and to which we have not yet received a convincing answer. The common answer is that printing is cheaper overseas than in South African mission presses. Whether, if that were so, it is a sufficient answer, we leave our readers to judge. But we are not satisfied as to its correctness. Why then is it that South African mission presses can compete with overseas publishers in the realm of school books and other literature, and can compete so effectively as to establish in some lines a virtual monopoly? Moreover, how is it that South African mission presses are able to print Gospels for areas outside of the Union? We know of one mission press that has printed 55,000 copies of a Gospel or the Acts in Central African languages, at the behest of the Bible Society that is not satisfied it can do the same effectively or economically for languages in its own area. Meantime the dire fact remains that South African non-European troops are being starved of the Scriptures they so much need.

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Damages awarded against Location Superintendent. An important judgment.

A Native woman living in the Witbank Location was awarded £10 damages and costs against the Location Superintendent by Mr. Justice Murray in the Supreme Court, Pretoria, on November 11th, in a civil appeal involving the question of the forcible search of her room. Mr. Justice Blackwell concurred. The appellant, Bettie J., who was in lawful occupation of the front room of a house in the location, claimed damages from H. G. L., the Superintendent, alleging that on August 20, 1942, he broke into her room and trespassed in it in defiance of her rights. The claim was dismissed by the magistrate at Witbank, and an

appeal was brought against his decision. The plea admitted entry of the room after forcing the padlock, but justified this action on the ground that, as superintendent, L. effected entry not in defiance of J.'s rights, but in order to search for illicit liquor and for certain property he had been called upon to assist in recovering. Mr. Justice Murray said that the Superintendent's action had been the result of a genuine mistake as to his powers, and was not actuated by personal malice. On the other hand, L. persisted in maintaining the general right to search houses in the location. There was no necessity for him to break into the room in the absence of J. "Forcible invasion of the rights of privacy and undisturbed possession to which J. is entitled is contumelious," said Mr. Justice Murray. "Persons in authority over location residents must be made to realise the dangers of high-handed disregard of the ordinary rights of such residents."

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"Forcible invasion of the rights of privacy and undisturbed possession" both by day and night, has for long been the systematic practice of the South African police in their "raids" upon African homes in city locations. A commission recently suggested as a means of mitigating the harshness of these proceedings that when the police carried out raids they should be accompanied by the Location Superintendent. It is difficult for location residents to identify individuals among a posse of police: also the fear which European police inspire has no doubt deterred aggrieved parties from venturing to take legal proceedings against them. But the Location Superintendent is easily identified and in this case has been made to feel the resentment that police methods have inspired. As is clear from the record, the Superintendent himself and even the local Magistrate, had no doubts about the legality of the proceeding described by the Judge as "contumelious." Once again the High Courts are proving themselves a bastion of common human rights and liberties.

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The National Health Services Commission. Forward-looking evidence from a great Women's Association.

We take the following from the *Daily Dispatch* of October 28. "An organised national health service under central control was advocated in a memorandum to the National Health Services Commission by the Suid Afrikaanse Vroue Federasie. Health services in the country districts required particular attention. Health services for non-Europeans had to be tackled without delay, and provision for the training of non-European doctors, nurses, social welfare workers and health inspectors was recommended. The memorandum stated that trained Native workers had so far performed outstanding work, and the Natives were very responsive to training. Recommendations were also made on the need for better housing, feeding and medical inspection for both Europeans and non-Europeans." The above evidence is a striking example of the way women's associations in South Africa are today influencing public opinion for good.

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Better Houses for Natives.

This journal has for long pleaded for better houses for Natives, especially in urban areas where Natives are usually not free to build their own houses but have to rent whatever accommodation is offered. We do not see how the problem of providing such houses on a large scale can be solved until the Native is himself put on the job of building (under supervision) the houses needed in Native townships. We were none the less pleased to learn that a plea for better housing for the Native population was made by the Minister of Native Affairs, Major P. V. G. van der Byl, speaking at a civic luncheon in Durban recently. "I am most anxious for the Native to have the best possible housing accommodation that his and the country's resources can provide,

but we must remember that we are a small population and not a particularly rich country," Major van der Byl said. "I desire to see every worker housed in a well-built, hygienic and suitable home, but I do maintain that our resources call for a certain austerity in order that all and not merely a few can be benefited." A definite minimum standard should be maintained, the Minister said. It was wrong to have 20 per cent. of the lower wage earners housed in excess of what was actually necessary, and 80 per cent. living in slums.

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Belgian Congo Builds Barges.

Absence of industrial colour bar makes this possible.

Two barges of 800 tons each, the first to be built in the Belgian Congo, were launched at Leopoldville on October 29. Two other barges of 800 tons each are under construction, while eight of 675 tons will be constructed soon. M. Ruwet, administrator of the company which constructed the barges, said the task was made possible only by the high skill of Native workers. The Governor-General, who was present at the launching, congratulated the company on their effort, and said the barges would convey palm oil and metals needed by the United Nations. It appears that the whole work on these barges is being done by African skilled artisans.

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Orlando Bantu Youth Centre.

An offer by Colonel J. Donaldson, creator of the Bantu Welfare Trust, of £1,000 a year for the establishment in Orlando of a Bantu Youth Centre has been accepted by the Johannesburg City Council. The Youth Centre will provide recreation and training on disciplined lines for Native boys and girls, will help them to go to ordinary or vocational schools and to get employment. The Council has agreed to erect buildings up to the cost of £5,000. The buildings will remain the property of the Municipality but at the disposal of a committee to be formed with the concurrence of the Council, the Departments of Native Affairs and Social Welfare, and Colonel Donaldson, on condition that the running of the centre be financed jointly by Colonel Donaldson and the two Government Departments mentioned.

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Middledrift stages a Transformation Scene.

Middledrift is a small village about ten miles from Alice and on the afternoon of Saturday, 13th November, a large crowd of Europeans and Africans assembled in front of what was once the Middledrift Hotel for its official reopening. Many people well known in Missionary and Native educational circles were present and among the Africans the "local preachers" and the Women's Manyano members were much in evidence. The old hotel, which lost its licence some years ago, had been renovated and is obviously in for a new lease of life, but it is now the Middledrift Nursing Home for Natives. Its many and commodious rooms seem well adapted to its new purpose and its numerous out-buildings are already being put to good use. Over sixty babies have been born in it in recent months without waiting for the official opening. This transformation is entirely owing to the very commendable enterprise of Dr. Rosebery and Mrs. Bokwe. It is and possibly will remain their private venture, yet a very public-spirited one, and one that the local African community has welcomed wholeheartedly, for on the opening day they subscribed over £70. Dr. R. H. W. Shepherd, Principal of Lovedale, conducted a service of dedication, at the conclusion of which the Home was declared open by Mrs. Margaret Ballinger, M.P. We most heartily commend Dr. and Mrs. Bokwe on their courageous enterprise.

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Farm Labour Conditions in Natal.

When a conference between the Minister of Native Affairs, Major P. G. van der Byl, and Native representatives, was opened

in Pietermaritzburg recently, Mr. L. P. Msomi, a member of the Natives Representative Council, discussing the drift of the Native to the towns, said, according to a *Daily Dispatch* report, one of the main reasons was to be found in the Native Land Act of 1913 which robbed the Native people of that stability of family life and security of tenure which had hitherto existed even on private farms from time immemorial. Under this law the Native people were unable to make free and equitable contracts with farmers. The law placed the farmer in the position of a dictator. Farmers in certain magisterial districts formed themselves into rings, so that if a Native was ejected by one of them he never had a chance of being received to settle on any of the farms in that district. "So long as the landowners have the legal powers to force our children to work at the age of eleven years, and so long as they can dictate whether or not we shall educate our children in schools and whether we shall go to church or not, or whether we may receive anybody into our kraals, so long will our boys and girls and even families go off from the land into the town in an effort to escape the conditions which cramp their whole life and outlook. In the Native reserves, where conditions are congenial, there are no such signs of a drift to the towns. The remedy lies not with us so much as with the Government and the farmers," Mr. Msomi said.

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A Civilian to the Rescue.

"There is a type of young policeman that I have found in my own experience and in the court who, because a man has a black skin, rides the high horse with him and treats him as an animal instead of as a human being with a soul," said Mr. J. T. Carnie, a Johannesburg magistrate, on November 11th, in finding Mr. C. Long, of Malvern, Johannesburg, not guilty on a charge of obstructing the police. According to a S.A.P.A. report the charge arose out of an incident near his home, where a constable was arresting a Native. The constable said in evidence that the Native had resisted arrest and he (the constable) caught him by the collar. Mr. Long then came up and asked him why he did not merely take the Native to the charge office instead of pulling him about. The Native had later been found guilty of resisting arrest. Mr. V. C. Berrange, for Mr. Long, summing up the defence case, said it would be alleged that Mr. Long saw the Native being pulled about and then thrown to the ground. It would also be alleged that the constable put his knee in the Native's face and struck him in the face while he was lying already handcuffed on the ground. In the cross-examination, the constable denied having hit the Native, and stated that he knew that the Native was injured, but did not know how it happened. After Crown evidence had been given by another witness, the magistrate interposed, saying there was no purpose to be served by going on, as it was quite clear that the charge had not been substantiated. Giving judgment, Mr. Carnie said: "Any member of the public who found that a constable was ill-treating a person would be failing in his duty if he did not remonstrate."

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We feel that we cannot too warmly commend the courageous action of the European gentleman who regardless of the consequences went to the aid of an unfortunate African. He belongs to the order of Good Samaritans for he stepped in where many would have thought of the subsequent legal proceedings and passed by on the other side. Fortunately the magistrate who dealt with the case approved of his action. This case throws some light on the great responsibility which rests on Europeans when officers of the law are not acting rightly, for in spite of what the Magistrate said, an African, though a "member of the public," cannot in similar circumstances render aid to fellow Africans. For this unfortunate state of affairs the best remedy would be the eradication of all brutal or racial tendencies from the police force.

Reward for Bravery.

A Post Office savings bank book with a credit of £16 was presented to Wilson Passe, a Native, by the chief magistrate, Mr. B. Meaker, for having saved a young European woman from the hands of a would-be ravisher, says a S.A.P.A. message of November 11th from Port Elizabeth. Early one morning in February last, a young woman was on her way to work when she was attacked and thrown to the ground by a Coloured man. Her screams attracted Passe, who rushed to the spot, and, tackling the woman's assailant, overcame him and held him until assistance arrived. The culprit was later sentenced to a long term of imprisonment. The chief magistrate, in making the presentation, extolled Passe's bravery "in the face of a desperate criminal."

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Rescued from drowning.

Three Natives have been commended in official quarters for rescuing two R.A.F. men from drowning, says a message from Salisbury. The men were trapped in a plane which force-landed on the Seignury Mine dam on the Umfuli River. In spite of the fact that there are crocodiles in the dam, the Natives swam out to the plane and released the two airmen, one of whom was unable to swim.

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Treating Children on a Non-Colour Basis.

Those who were at the Wanderers Ground, Johannesburg, on Children's Day, must have had from all accounts a very enjoyable time. Many youth organisations took part in the meeting, which lasted all day. Boy Scouts, Girl Guides, St. George's Home boys, and junior Red Cross, St. John's Ambulance and S.A.W.A.S. competed in a variety of athletic and sports events. There were flat and relay races, and skipping and potato races. Tug-of-war contests brought the loudest cheers from the young spectators. A band contest was held in the afternoon. Events were also staged for various Non-European organisations, and the victors were greeted by vociferous cheering from the crowded Native stands. Mr. H. G. Lawrence, Minister of Welfare and Demobilisation, spoke some words at this gathering which were truly in keeping with the spirit of the occasion. "We must deal with our children on a non-racial and non-colour basis," said Mr. Lawrence. "This is the first occasion of a gathering of this sort—at which all organisations and clubs, irrespective of race, colour or creed, are participating," he added. "I think there is a particular significance in this, because if the Government, Provincial Councils, local authorities or other bodies charged with the welfare of our children are ready to tackle the problems properly, then we can have no colour bar." Mr. Lawrence said his Department was very anxious to assist work of that nature, and to continue with the foundations that had been laid. The setting aside of a specific day for the collection of funds for the children of South Africa had the effect of making the country as a whole "child welfare conscious." Many people did not appreciate the tremendous need for work among the various sections of the country's youth. Many European and non-European children were unable to enjoy the benefits others had. "There are great tasks before us, and we want to build up a healthy, happy and sound nation, and that is why the work done by youth movements is so important."

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"The Challenge of the Times."

Under this title is being circulated a remarkable address delivered to the annual assembly of the Congregational Assembly by the layman-chairman, Mr. Robert Dunlop, M.B.E., J.P. The main feature of the address is a recurring challenge to the modern Laodicean or lukewarm Christian in face of the "chaotic condition of the world." Mr. Dunlop contends that the sin of today is the sin of Ananias, keeping back part of the price,

"deceiving themselves by attempting to make the best of both worlds in a lukewarm Christianity." Christianity in essence is a means of spiritual regeneration without which social reform is in a great measure futile. Every modern leader is emphasising the need of a new spirit in the heart of man. It is seen that systems are insufficient in themselves. Our brotherhood that has been created by a common sonship to God has not always been sufficient to cast out the demons of greed and pride, sloth and cowardice, and to transfigure class selfishness and racial prejudice. "The poor ye have always with you." It is important to realise that we now live in a Society in which poverty is not necessary—in which it is possible to raise the economic level of the whole population to a point at which there will be a decent standard of life and genuine equal opportunity for all. "As a layman seeking to view life in its entirety through the mind of Christ, I earnestly appeal to the laymen of our Church to throw off apathy and sloth, to awake to the call of the Master of Men, to dedicate your business acumen and ability to the life and work of the Church."

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Spiritual Principles and Social Justice.

The Bantu was harmed more by the colour prejudice and intellectual snobbery of the European in South Africa than by malnutrition and other evils from which he suffered, said the Bishop of Zululand, the Rt. Rev. A. W. Lee, at a recent missionary rally in the City Hall, Cape Town. The Government and the people of South Africa were today much more alive to the underlying principles of the ill usage of the Africans than before, and the time had come for missionaries to get back to the spiritual principles which must underlie all social justice. They had let colour prejudice blind them to the real human interest of the Bantu, who was full of ability and ambition. Under the discipline of the Christian Church the various African peoples must ultimately become one great race. If missionaries did nothing else but build crude churches, what did it matter so long as they got down to the realities of the Christian faith.

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The late Rev. D. B. Davies.

The news of the death of the Rev. D. Bradfield Davies at Port Alfred, at the age of seventy-eight, will have evoked many memories of a notable ministry exercised for forty-four years, says the *Methodist Churchman*. A son of South Africa, of 1820 Settler stock, who was called to devote his life to the service of the African people, Mr. Davies was known for many years as an able missionary whose knowledge of African life, the African mind and the Xhosa language, gave him a position of peculiar distinction. As a special resolution of the Methodist Conference said, when he became a supernumerary minister in 1937, he "by his outstanding linguistic gifts, his courage in attacking the strongholds of heathenism, his evangelistic ardour and powerful advocacy of the missionary cause, has made an enduring contribution to the Church and the Kingdom of our Lord." And he had the affection of his brethren and the esteem of the people among whom he laboured. We extend our sympathy to Mrs. Davies and the other members of the family.

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Christmas Stamps.

The new Christmas stamps are welcome though they belong to the ways of the White man which provide little pitfalls for the Bantu. We have just received a letter from a Native minister who in his innocence used two 1943 Christmas stamps instead of ordinary ones. We had to pay another fourpence to redeem the letter. This mistake, we are informed, is fairly common at this time of the year so probably vernacular notices are needed explaining that though Christmas stamps serve a very good purpose this is not the one for which Natives usually buy stamps.

The Churches and the Future of Native Education

AN INDIVIDUAL VIEWPOINT

By R. H. W. Shepherd, D.Litt., Principal of Lovedale

"The greatest thing a human soul ever does in this world is to see something, and tell what it saw in a plain way."—Ruskin.

AT the last meeting of the United Transkeian Territories General Council held in Umtata in May 1943, an officer of the Cape Education Department declared: "The resolutions passed by this Council in previous years and the matters tabled for discussion on education at this session clearly indicate that the Native people are chafing under the missionary control of their schools. Far be it from me to decry or even to minimise the great work done by missionary bodies for the advancement of the Native people, especially on the educational field, but the gradual shifting of the control of education from the Churches to the State is a natural development in all communities, and Native education must logically and necessarily follow that course. Whether the time is ripe for this transition is not for me to predict, but the churches would be well advised to recognise the position and to assist this natural development, so that in the end they will by an outstanding act of self-sacrifice relinquish control without loss of prestige."

This statement is typical of many being aired to-day. Summed up, they contain a recognition of the part played by the Churches and Missions in Native education, along with a hint that their day in this field must soon be over. That the recognition of the contribution made by religious bodies is merited no one can gainsay: the Churches and Missionary Societies brought to the African people in the sub-continent the gift of education when other bodies doubted the African's ability to profit by it. And through the several generations since the earliest missionaries arrived the Churches have been the chief, and almost the sole, providers of such education. So much is this the case that outspoken critics of the present system often preface their criticism by remarking, "I am a product of missionary education." Undoubtedly the part of the Churches and Missions cannot be gainsaid. We are, however, in a different region when the suggestion is made that the religious bodies must soon retire from this field. That is much more open to question.

I.

It seems to us that a little knowledge of history would provide a truer perspective. According to assumptions that are common in South Africa, it might be concluded that the Churches in a country like England—a country which for centuries has known the benefits of Christianity and education—should long ago have severed their connection with the educational task. But what are the facts?

The Church was the pioneer of education in the British Isles. It founded and maintained the only existing schools during 1000 years—not for a few generations as in South African Native education. We find in England to-day schools still at work which were founded as long ago as the seventh century, e.g. the King's School, Rochester, which dates back to A.D. 604. Such schools are cathedral schools and maintain the religious connection of their foundation. When the monasteries were suppressed in the sixteenth century, what came to be known as Grammar Schools were founded by the Church. From A.D. 1670 onward, schools known as Nonconformist Academies were established for sons of Nonconformist parents. All these schools were for boys from what would now be described as the middle and upper classes.

But what of the education of the "common people"? The first serious attempts to reach all sections of the population in

England were made only about 150 years ago. The pioneers were the National Society for the Education of the Children of the Poor in the Principles of the Established Church, which was founded in 1811, and the British and Foreign School Society, which represented the Nonconformists and came into being in 1814. Because, however, long centuries of Christian and civilizing influence had prepared the way, the growth of education was phenomenally rapid. In seventeen years the National Society was able to show that there were 13,000 elementary schools in connection with the Church of England.

The State's first recognition of education in England was a grant in 1833 of £20,000 to assist in building more schools. It entrusted this money to the two Societies already mentioned. It was not until 1870 that the State entered directly the field of education. By that year, thanks chiefly to the efforts of the church schools, education had so advanced among all sections of the people that an Act of Parliament made elementary education compulsory, and school Boards were formed to provide and administer schools where voluntary (that is, church) schools had not already been provided. The voluntary schools—which included not only Church of England but also Roman Catholic, Methodist and other Nonconformist schools—were left to continue as state-aided schools under private management. Inspectors of the schools were appointed by the Government. The majority of the Inspectors were clergymen.

Education in all the schools was on a religious basis. The greater number of the schools were Church of England schools, and these were commonly used on Sunday for Sunday schools. Daily Bible teaching was given, and this teaching was combined with instruction in the Christian faith, the Catechism and attendance at public worship.

Now, what is the position to-day? Although almost all the population of England has long been at least nominally Christian *more than half of the elementary schools of England are still church schools.* The latest figures, so far as they can be ascertained, are:

Total number of elementary schools in England and Wales: 20,916.

Church of England	8,979
Roman Catholic	1,266
Methodist	119
Jewish	13
Other voluntary schools	176
	10,553

There are 1,634 secondary schools in England, of which 380, as far as can be ascertained, are connected with some religious denomination.

Apart from the University education departments, there are seventy colleges for the training of elementary or secondary school teachers. Of these seventy, those connected with religious bodies number forty-one.

In view of these figures from the land which has done more than any other for the spread of education among the Native peoples of South Africa, the assumption that the religious bodies of South Africa must soon retire from the field of Native education can only appear as strangely lacking in historical perspective. The truth is, even in the field of South African European education, the Churches are far from retiring from the field. Many

of the best schools in the land, with enormous influence on European youth, are still church schools. As instances we need only cite St. Andrew's, Grahamstown (Anglican); Kingswood, Grahamstown (Methodist); St. George's Cathedral School, Cape Town (Anglican); St. John's, Johannesburg, (Anglican); Marist Brothers, Johannesburg, (Roman Catholic); Michaelhouse, Balgowan, Natal (Anglican); Epworth, Pietermaritzburg (Methodist); and St. Andrews, Bloemfontein (Anglican). A notable church Training College for European teachers is the Grahamstown Training College (Anglican). These are only instances; only a few out of many church schools and colleges.

It is a remarkable feature of the latest education proposals of the British Government that the voluntary (that is, church) schools are to be even more firmly entrenched in the national system of education. There is a frank recognition in the White Paper on Education published by the British Government this year (1943) that religious education must be given a more definite place in the work of the schools. Many, even outside the Churches, have a "desire to revive the spiritual and personal values in our society and in our national tradition." They consider that an education which gives information about literature, mathematics and science, and even training in arts and handicrafts, but fails to point the way to the highest wisdom is not worth calling education at all. The Government proposes to have specialist teachers who can deal with agreed syllabuses of religious teaching adequately. (It should be explained that in 1924 a great step forward was taken when the Cambridgeshire Education Committee provided for use in its schools the first "agreed" syllabus of religious instruction. This syllabus is described as "agreed" because it was prepared by a special committee formed by the Cambridgeshire Education Authority, which included clergy, Free Church ministers and representative teachers, also some Cambridge University dons, both Anglicans and Free Churchmen. Many education authorities followed this lead). To return to the Government's proposals, hitherto there have been statutory limitations on the times at which religious instruction might be given in schools. It is proposed to sweep these restrictions away. Similarly, the statutory prohibition forbidding His Majesty's Inspectors to inspect religious instruction is to be removed, but their inspection will be limited to the agreed syllabus of instruction. It is also in keeping with these trends that the church schools (or "auxiliary" schools, as they are now to be called) are marked out for generous treatment. It is proposed, where necessary, to seek to bring the auxiliary schools up to the standard of the State schools in matters of building and equipment and to assist them financially in this respect. In the case of some new church schools as much as seventy-five per cent of the cost of building is actually being paid from State funds. Even church schools in "single-school areas" (i.e. areas in which the only primary schools are denominational schools) may, under certain conditions, be continued.

Very remarkable is the fact that apart from one or two extreme quarters, these proposals for "digging in" the church schools are meeting with little opposition, partly because most reasonable people are anxious to avoid religious controversy, but also for higher reasons. As one leading, non-Anglican authority has declared: "We have seen in one generation an amazing growth in friendliness and good will between the Church of England and the Free Churches. It is a spirit that is bound to grow and become more fruitful. . . . Of all places the schools ought to be centres where experiments in Christian unity are carried on. We cannot afford to spoil this hopeful field for Christian co-operation by reviving memories and war-cries of battles fought long ago." To many who remember the bitterness of controversy when former Education Bills were introduced the change in public feeling is impressive.

II.

It may, however, be contended by some that the issue at stake in South Africa is Church versus State control of education. The Churches are advised "by an outstanding act of self-sacrifice" to "relinquish control without loss of prestige."

But it seems to us that it is just here that there is a great deal of confusion of thought. The management of schools by Churches and Missions is taken as Church control. But the management of schools is not control. In England there is State control of education though the Churches manage so many of the schools. And the situation in South Africa is in many ways similar, and especially so in Native education. State control is seen in South Africa, in that so frequently the State lays down the curricula; the State appoints Inspectors of Schools; the State appoints and dismisses the teachers; the State provides the salaries of teachers and makes other financial provision; the State conducts the examinations and furnishes certificates; and so on. It is with this State system that the Native schools under the Churches and Missions have become integrated. They are far more integrated than some European schools in South Africa which refuse to accept State payment of their teachers, so as to maintain a more independent attitude. This is not paralleled in Native education. In the present system of Native education we have State control through grant-aided church or mission schools, as in the English system.

III.

But what of the future? Will the present methods continue unchanged? We hope not. We believe that the future system of education, for such time as we can foresee, must make provision for the voluntary (State-aided church) school. We believe that for many a year numbers of African parents—as do many European parents—will prefer to send their children to a church school, particularly a church boarding-school. The main change, however, will come in that the management of schools will not be so exclusively in the hands of the Churches as they are at present. Alongside the church or mission schools will grow up publicly-managed schools as is so common now in Natal. The more education spreads among the Native people—and it is spreading fast despite voices to the contrary—the more the Churches or Missions will be unable to meet the demands for all the expansion required. More and more the State, as represented by School Boards, will come in as those responsible for the management of many schools.

For ourselves we would not mourn if the Churches did less in the management of schools but did better what they undertook. Force of circumstances has compelled the religious bodies to spread their efforts widely, and often thinly. One of the results is that in some places quality has suffered because of quantity. How can it be otherwise when one Manager has the charge of twenty, thirty or even forty schools, with, it may be, a large circuit or institution to care for in addition?

One of the most pathetic happenings of recent years has been the necessity for Education Departments in South Africa to appeal to the Churches and Missions having the management of schools to see that Religious Education and even Scripture teaching get their rightful place in all mission schools. As the Christian Council recently put it in a significant circular: "Appeals are actually being made by inspectors to Mission authorities to give to religious instruction its rightful place in the life of the schools." The Council went on to suggest that Churches and Missions should consider the possibility of employing supervisors who have received special training to give religious instruction in schools. These might be either missionaries seconded for this work or African teachers whose character and gifts justify their being specially appointed.

There is another aspect in which the Churches and Missions must register change. (When we refer throughout this article

churches and missions we mean both African-controlled and European-controlled churches and missions.) The management of mission schools must pass more and more from the hands of individuals to those of groups, on which Christian African people have their due share of representation. There is much to be said for a Manager, be he European or African, giving large responsibility for his own church schools in a district predominantly non-Christian. Some of those who call for popular or democratic control of schools forget that the first pre-requisite for the successful functioning of democratic institutions is an educated people. Mrs. Roosevelt put the matter bluntly when she declared: "A democratic form of government, a democratic way of life, presupposes free public education over a long period; it presupposes also an education for personal responsibility that too often is neglected." To demand that a school should be managed by a body of illiterate men, or that a Christian school should be managed by a body of non-Christian men is an intolerable demand. But even in a predominantly heathen district there is no reason for one-man management of mission schools. The missionary has beside him a body of African church office-bearers whom, if he wishes, he will constantly consult on school affairs. Even if the Department of Education recognises him as sole manager or correspondent, his consultation with these men should be real. If he has their confidence, they will help him much in the appointment of teachers and other school concerns. A further advance is made when the progress of a district permits of the setting-up of a school committee of responsible, educated Christian men. With all respect we venture to express the view that the day has passed for the management of Native educational institutions being in the hands of one individual. The demand for the formation of Governing Councils on which Africans will have places is a reasonable demand.

IV.

As for the vexed question of the form of State control—by the Union Department of Education or the Native Affairs Department—on which the Minister of Education has asked the views of those interested in Native Education, we still think that the best solution is the one propounded by the Inter-Departmental Committee on Native Education in 1937. This "Welsh" Committee recommended unanimously:

That Native Education be transferred from the control of the Provincial Councils to that of the Union Government.

That the administration and financing of Native education be dissociated from the Native Affairs Department (including the Native Affairs Commission) and be placed with the Union Department of Education.

That a Native Education Fund, created from State contributions based on an annual grant per pupil in average attendance, be administered by a National Board of Native Education under the Minister of Education.

This National Board to consist of:

- (a) The Secretary for Education.
- (b) The Secretary for Native Affairs.
- (c) The Union Director of Native Education.
- (d) Four provincial superintendents of Native Education.
- (e) One representative from each of the four provincial advisory boards.
- (f) The Principal of the South African Native College.
- (g) Two Native members nominated by the Native Representative Council.

The Committee also recommended

That in the Provinces Native Education would no longer come under the Provincial Executives or the Directors of Education, but would continue under the direction of

- (a) the present Chief Inspectors of Native Education (to be styled Superintendent of Native Education for . . .

Province), who would be subject to the Union Director of Native Education, and, ultimately, the Minister of Education.

- (b) the Provincial Advisory Boards (representative of Missions, Teachers' Associations, and other bodies)—in advisory capacity.

It is along some such lines as these that a satisfactory solution may be found, and that progress may be ensured with due regard for all the interests involved.

V.

It has been well said that the ideal of the school is a Christian society, worshipping, learning and living together. The cataclysms in Europe have served to show how great is the need to get back to the teaching and practice of the Christian faith. "The Nazi leaders of Germany have made use of education in their own way and for their own ends. They repudiated the traditions of Western civilisation together with the Christian faith from which these traditions derived most of their content and by which they had been largely sustained, but they recognised that there could be no living culture without some ultimate loyalty to inspire it, and so they used all the machinery of popular education to inculcate a mystical devotion to their ideals of blood and soil. These facts are significant." (Prof. John Baillie.) The result has been an education for death.

In our time we are facing a cultural and spiritual crisis in human life. The setting aside of religious beliefs has brought disaster on the Continent of Europe. In Africa also there has been a rapid collapse of tribal society with its primitive religious sanctions. Whether we face the neo-paganism of Europe or the ancient paganism of Africa, it is clear that only an education which is fully Christian in aim and content can meet the spiritual needs of our generation. And the true nurseries for Christian education are found in the home and the school. Reinforced convictions about these things help to explain the continuance and even the further entrenching of the church schools in England. They help also to explain why of the 315 Local Education Authorities in England and Wales, nearly ninety per cent have adopted agreed syllabuses of Scripture teaching or other good syllabuses for use in their schools. It is customary for the Local Education Authority to issue instructions to the schools that not less than thirty minutes shall be devoted daily to religious observances and instruction; as a rule all the teachers share in giving such instruction. It is a similar dynamic that pulsates in one of the most famous of British education reports—the Spens report of 1939—and makes it declare that the time is favourable for a fresh consideration of the place religious instruction and the teaching of Scripture should occupy in the education of boys and girls of secondary school age. The Report draws attention to the success of agreed syllabuses and the rising interest in the subject in the teaching profession and in other quarters. Even more, the Report affirms that "no boy or girl can be counted as properly educated unless he or she has been made aware of the fact of the existence of a religious interpretation of life. The traditional form which that interpretation has taken in this country is Christian, and the principal justification for giving a place in the curriculum to the study of the Scriptures is that the Bible is the classic book of Christianity and forms the basis of the structure of Christian faith and worship."

It is in the light of these ideas, in the setting of such convictions, that we must see the concern of Churches and Missions in South Africa for the future of Native education. Responsible Church and Mission authorities are not concerned about "prestige." Indeed, the body or individual who is after prestige had better fight shy of Native education. There are much more promising fields, offering easier harvests. But Churches and Missions are concerned that the African people, whose outlook is essentially spiritual, should, as they seek for modern education,

find their faith in the unseen fulfilled and sublimated through the acceptance and practice of that highest form of religion which mankind knows. Only thus will they—or other peoples—know what education truly means.

Christmas

CHRISTMAS for centuries past has been the outstanding festival of the Christians' year, the one great holy day which was for everyone truly a holiday. From its first celebration it was the festival of the family, the Holy Family, the Christian family, the children's festival, for a Child started it. Christmas is the time when the toiler lays down his work to stay at home and there supervise and share the pleasures of his own family. Christmas is the great festival that overflows—one day cannot contain it and long ago it became a season—the Christmas season. In settled communities in Christian lands Christmas plans are discussed in October and the signs of its coming make their appearance in November. It is the festival that overflows beyond the family so that it embraces all friends and neighbours, in fact anyone and everyone. It includes the rich and the poor for any can give and all can receive at Christmastime. In rural communities where people do not move about in crowds all barriers vanish at Christmastide and anyone may wish everyone the old old wish :

"A Happy Christmas and a Prosperous New Year."

The English Christmas which anyone can read about in such tales as Dickens' *Christmas Carol* or Hardy's *Under the Greenwood Tree* possessed all the richness and goodness which these writers describe. It lived on until recent times and, in spite of recurring wars and the increasing intensity of the struggle for survival, still, it is to be hoped, survives. Those who like myself were once in childhood awakened in the middle of the night by a band playing

"Hark the herald angels sing
Glory to the new-born King"

or in early morning heard carol singers under one's window singing the ancient anthem

"O come all ye faithful
Joyful and triumphant"

know that the English Christmas was a rich experience even as it still is a precious memory. There are those who read *Under the Greenwood Tree* and think of it as an ancient fairy tale from a Never-never-land. They can no more believe that what they have read was true to life than some men who have never played cricket can understand how this slow-moving white-clad affair came to be classed as a game. But in some lands there will always be cricket and roses and Christmas; those who have known and loved such things know them to be among the good things of life and they cannot but hope to see an increase of them in the land of their adoption. They pray as I do that as Africa advances in the arts of civilization it will learn how to create and to cherish the happy Christmases which other lands have known for centuries.

In the fifth year of a world war Christmas cannot be like this. The times are too serious. The future of Christmas is in the balance and only at the cost of the sacrifice of many good lives can we hope for its survival. So this Christmas will be a time when we should remember those who have laid down their lives and to thank God for the many more splendid soldiers who are willing to fight and die that the spirit of Christmas may survive. It will be a time to thank God for the hope of victory which He has given us, and to pray for the speedy release of the millions who are now the prisoners of the modern anti-Christ.

But little children cannot understand all this and so adults everywhere should see to it that these spend a very happy Christmas. The poor also should share in the good things of life at this time. The soldiers will probably be well provided for—army tradition takes good care of Christmas. The rest of us would do well to concentrate on a prayer that with the merciful aid of Divine Providence this will be the last Christmas to be celebrated by a world at war.

"Thy kingdom come, Thy will be done,
On earth, as it is in heaven."

T.A.

National Conference on Evangelism

A COMMITTEE of the Christian Council entrusted with the task of planning an inter-denominational and inter-racial Conference on Evangelism to be held next year has placed before the Executive of the Council proposals which are receiving general approval. It is suggested that the Conference be held at Bloemfontein during the period 30th September to 3rd October, 1944. The main subject will be considered under six headings as follows: Religion in the Home, in Universities and Colleges, in Schools, in Business and Industry; Religion and Youth; and Religion and the Returned Soldier. There are to be no racial limitations in connection with any of these topics. A system of sectional discussion will be adopted. Each of the six subjects is to be considered by a carefully chosen group of members of the Conference, the sections meeting separately but simultaneously. Such detailed discussion will proceed for half the time of the Conference. When the Conference subsequently meets in full session it will consider the findings of each section, mould them into their final form, and from them shape a plan of action which in the year following the Conference should bring the claims of Christ and the implications of the Gospel into every part of our national life, as well as to the individual himself. Section leaders will be carefully chosen. Their duties will be onerous. They will be asked to provide, in consultation with others, pamphlets which will furnish material for prayerful study by study circles throughout the country. The findings of such scattered circles will be collated and passed on to section leaders well in advance of the date of the Conference itself. Section leaders will also preside over the discussions of their respective sections when the Conference meets, and will present the findings of their sections to the full Conference. For such responsible tasks it is hoped to draw upon leaders of Christian thought and enterprise in all Churches and racial groups. Every effort will be made to ensure that in each section as well as in the Conference itself, missionary and non-missionary interests, various Churches and races, men and women, clerical and lay viewpoints shall receive adequate representation. The importance of enlisting the younger generation in this great endeavour to apply the principles of the Christian faith to the problems of the post-war years is fully recognised. The supreme aim will be to set free those spiritual forces which shall bring many of all walks of life into personal relationship with Jesus Christ. Lacking this it is held, there can be no adequate foundation for a new world order. It will be realised that the task of organisation is only just beginning, involving as it does grappling with multitudinous detail over a period of many months. As the responsible leaders get down to the work of planning the Conference, they confidently claim the prayerful sympathy and co-operation of all who feel in these days a deep concern for the Kingdom of God in South Africa.

The Challenge of the Blind

In October 1937 six blind Africans took up their residence in one of the oldest houses of Sophiatown, notorious suburb of Johannesburg. In less than a year twelve men were struggling to live and work in the same house, while ten miles further west, in a small farmhouse north of Roodepoort, a few blind women found a home. Mid-way between the two the founder and his wife lived in a hired house, supervising both places.

An observant visitor remarked "I see here the horns of any activities beginning to appear."

In August 1943 five blind men, and their wives, trekked forth and established themselves in a spacious farmstead at Hamanskraal, twenty-five miles from Pretoria.

"And their wives" . . . this speaks volumes. It means that these blind men are now trained journeymen workers, able to face the responsibilities of life, and anxious to do so in the same way as other men.

That blind people may overcome handicaps, feel the spirit of dependence, live normally, serving God and the community, was the objective of those who founded the Athlone School for Non-White blind children in 1927, and the Transvaal Society for blind adults in 1937. But as so often in life, the good reached revealed new problems. To provide houses for blind workers means the building of a village, for under existing conditions it is not possible for blind people to live where they will on the Reef, travelling daily to work, as do their White fellow blind. Nor is it feasible for a trained blind basketmaker to set up business in his home area, because the purchase of raw materials, and the marketing of manufactured articles, demands factory conditions.

Nothing daunted, the friends of the blind approached the Native Trust and asked a grant of land, with the use of one of their recently purchased farms. Permission to occupy the farm "Leeuwkraal," district Hamanskraal, was the result. The farmstead itself consists of twelve rooms, with a few outhouses, but there is a major difficulty, namely: a very poor bore-hole in a land where water is scarce and brackish. However, steps are being taken to improve the supply, and then cottages will be built and rented to the blind workers. If all goes well it is safe to say that in ten years time there will be a village of the blind, centred around a large basket-factory. Already the sale of blind-made goods averages £250 a month.

In addition to this development the parent Society is deeply concerned at the high incidence of unnecessary blindness among Africans (there are now 23,000 blind people on the register of the N.A.D., monthly grants to whom cost the country £150,000 p.a.!). So they are busy collecting funds to build a dispensary, with residential facilities, at Roodepoort. It is strange but true, that under existing machinery there is no Government Department able to make a grant to the capital cost of such work, and even a maintenance grant must depend on an ad hoc vote instead of fixed subsidy—let us hope that when Health Services are nationalized prevention services will be regarded as of equal importance with curative work.

So the seed sown in Sophiatown in 1937 has to-day branches in Roodepoort (Ezenzeleni) and Hamanskraal (Itireleng), and embracing: twenty blind men in training, twenty-two blind journeymen (five married), nineteen blind women in a Home. An average of twenty always under treatment. For each department there is a waiting list (including an African soldier blinded in North Africa whose re-habilitation at Ezenzeleni will be paid for by St. Dunstan's Society).

The founder says it is his prayer that by 1950 he may see all these departments doubled—then he will take a rest.

Rt. Rev. C. J. Ferguson-Davie, M.A., D.D.

FORT Hare is saying farewell to a number of lecturers who have been doing good service in place of permanent members of the staff on military duty. Dr. B. M. Watts, Miss E. Cunningham, Miss Clarke and Miss Louw have all during the war period rendered outstanding service. But owing to age one member of the permanent staff has also felt it necessary to resign his post. This is Bishop Ferguson-Davie who, for the last ten years, has been Warden of Beda Hall.

In an earlier issue some account was given of the work of Mrs. Ferguson-Davie whose lamented death, after a lifetime of devoted service, occurred this year. Thus the College is experiencing the end of a partnership between an ecclesiastical and medical ministry which, though not unique, is sufficiently rare to be noteworthy.

The Rev. C. J. Ferguson-Davie, after Marlborough and Cambridge, went out to India as a Missionary of the Church of England. There he was associated in work with his future wife, and they continued their joint service after marriage. His labour in India was recognised by his preferment to the Bishopric of Singapore and there for eighteen years he laboured among Malay, Indian and Chinese people, visiting on his tours not only the Peninsula, but the adjacent islands of the East Indian Archipelago. When he returned from the East, he found a congenial sphere amongst the Indian people of Natal, and upon the resignation of Bishop Smyth, the first Warden, he was invited to take charge of the Hostel of the Church of the Province at Fort Hare. His first task was to supervise the building of the Hostel, the funds for which had been largely collected by Bishop Smyth. The foundation stone was laid in 1934, and the Hostel which was named after the Venerable Bede on the 1200th anniversary of his death, was occupied in 1935. Although incomplete, the Hostel provided accommodation for 66 students and the Warden, and when the full scheme is in operation, there will be, in addition to increased student accommodation, a Library and Chapel as well.

Bishop Ferguson-Davie devoted himself wholeheartedly to the care of his students, maintaining assiduous contact with former students of the hostel as well as with the parents of students in residence.

An enthusiastic tennis player and a keen shot (the Bishop captained the Cambridge Bisley Team and shot for England for three years in succession), he was enthusiastic over all sporting activities of the Hostel and College, and on several occasions during his wardenship, the Hostel claimed the highest honours in sport.

Not only in connection with the oversight of his Hostel, but in all matters pertaining to the College, the Bishop was a vigorous and wise counsellor, always eager to advance the cause of non-Europeans, with special knowledge of the Indian people, many representatives of whom were housed in Beda Hall. No more loyal colleague or selfless worker could be desired than Bishop Ferguson-Davie, and he retires with the assurance of the esteem of his students and fellow staff-members alike, after an outstanding piece of service in Africa.

A.K.

The main principle of the feudal system, that the tenure of property should be the fulfilment of duty, is the essence of good government.

—Benjamin Disraeli.

Battle of Britain Sunday—The Primate's Sermon

From *The Spiritual Issues of the War*

WE print below the full text of the sermon preached by the Archbishop of Canterbury at the "Battle of Britain" service held in St. Paul's Cathedral on September 26th. Their Majesties the King and Queen were present, and the Cathedral was filled with a distinguished company, including the Lord Mayor of London, who received Their Majesties at the foot of the Cathedral steps.

The Archbishop took as his text the words: "Thy way is in the sea and thy paths in the great waters, and thy footsteps are not known. Thou leddest thy people like sheep by the hand of Moses and Aaron."—Psalm 77:19, 20.

"We are met," he said "to commemorate a great deliverance. We all know, as only a few knew at the time, how dire was the peril to our nation in the later summer of 1940, and with our nation to the cause of freedom and justice in the whole civilised world.

"Observers in other countries took for granted the loss of this island. I saw a letter written in mid-July that year from a great friend of this country and its cause in the United States, one who was actively working to promote understanding of the real issue on that side of the Atlantic. He spoke of the steps to be taken so soon as the Royal Family and the Imperial Government were safely transferred to Canada. So a friendly citizen of the United States, a man of conspicuously well-balanced judgment, regarded our position at that time. He did not discuss the question whether this island could be held against the assault then manifestly impending; he took it for granted that this island must be lost to the enemy, and went on to discuss the steps by which the freedom of civilised mankind could still be saved.

"No one in this country thought like that. That was partly due to a happy ignorance; we did not know how heavy the odds against us were. It was partly due to a belief, built up through the ages, that if only the spirit of the people be true to itself our island territory is inviolable. But beyond all this was a faith, stimulated though not created by inspiring leadership, that violence and fraud would not prevail over justice and loyalty, and that whatever our personal and national shortcomings, our cause was just. So, thinking little of the imminent menace, our people gave themselves to the discharge of obvious duty. Calculation of resource they left to others; they would do, each one, the allotted task with care-free devotion, serving the common cause with the greater thoroughness because none let himself be troubled by anxiety for the result. When Mussolini fell, the Prime Minister, looking back to the entry of Italy into the war, uttered the memorable words: I could wish that all schools should teach them to every generation of their pupils:—"It is not given to the cleverest and most calculating of mortals to know with certainty what is their interest. Yet it is given to quite a lot of simple folk to know with certainty what is their duty."

"It was in such perception and pursuit of duty that the Battle of Britain was fought and won. We think first of the Fighter-Pilots of the Royal Air Force, few, fearless and unwearied; we think of all who made their prowess possible; we think of Civil Defence Workers of every grade; and we recall the patient heroism of the great multitude. It is right to recall these things. Gratitude is an emotion which does justice to those who have served well and preserves from selfishness those who have received service. Let us give full play to our gratitude where it is so fully due.

"And most of all let us give thanks to God, Who guideth our statesmen and the commanders of our forces, Who is the

source of the courage and devotion in all who fought and served. And let us find now and so long as our nation last an anchor of steadfastness for time of perplexity and danger in the great deliverance which God wrought through our people, both military and civilian, in those dark days when wise observers saw no sign of hope.

"The Bible teaches us always in this way to find steadfastness for the present in what God wrought in the past. So the Psalmist whose words I quoted at the outset was brooding over the difficulties which beset his countrymen and the lack of any present sign of divine help; but he found strength as he recalled that there were days still darker in the past, yet God had given deliverance where men could only despair.

"Will the Lord absent Himself for ever, and will He be no more intreated? Is His mercy clean gone for ever, and is His promise come utterly to an end for evermore? Hath God forgotten to be gracious, and will He shut up His loving kindness in displeasure? And I said, It is mine own infirmity; but I will remember the years of the right hand of the most Highest.

"So his mind goes back to the moment when to all human calculation destruction must have appeared inevitable. Before was the sea; behind was the pursuing Egyptian host. But where no way was, and where when they had gone through no trace of their passage could be traced, God led them to safety.

"Thy way is in the sea and thy paths in the great waters and thy footsteps are not known; but thou leddest thy people like sheep by the hand of Moses and Aaron."

"It is in days of hope rather than of perplexity that we now recall with thankfulness the saving of our country beyond all probability or calculation of worldly wisdom. But times of hope and confidence have their own dangers, too—the danger of effort prematurely relaxed, the danger of vigilance no longer maintained, but, above all, the danger of forgetting Him on Whom at all times we utterly depend. Let us then use this day of thankful commemoration to impress upon our minds, so easily inclined to forget, how great is our debt to those who saved us in the critical day three years ago, how complete our obligation of gratitude and service to God Who used them as the means of a deliverance rightly called miraculous.

"And then we must ask, why should God thus preserve us? We may not suppose that He has some special favour for us above all other members of His great family. Our knowledge of ourselves is enough to assure us that it is not because we are conspicuous above all others in moral desert. But we may and must believe that He Who has led our fathers in ways so strange and has preserved our land in a manner so marvellous, has a purpose for us to serve in the preparation for His perfect Kingdom. In the tradition of our nation and Empire we are entrusted with a treasure to be used for the welfare of mankind. That we still enjoy it is due to God's preservation of us from the enemy whose triumph would have destroyed it. To Him we owe all service which as a nation and as individuals we can give; so long as that service is our endeavour, we should never be baffled or disheartened by any perplexity that may arise. Faith has reasons of its own, and one of these is memory of hope sustained when circumstances urged despair and vindicated when the hostile odds were overwhelming. For our faith is in Him Whose way is in the sea and His paths in the great waters, and Who, though His footsteps are not known, yet leads His people like sheep by the hands of those whom He raises up to be their leaders.

"Thanks be to God Who preserved us from destruction to Him for evermore be pledged the service of our lives."

Night Guard in City's Locations

AFRICAN CIVILIAN GUARD VOLUNTEERS KEEP WATCH

THROUGHOUT the night patrols of the Civilian Guard keep watch in nine locations and non-European townships in the Johannesburg area.

Working as auxiliaries to the South African Police the Civilian Guard, with sections drawn from the Native and various other non-European communities, have proved themselves to be "born police," said Major J. R. Hoggan, Officer Commanding the Civilian Guard in Johannesburg, last month.

CRIME PREVENTION

Wearing khaki uniforms, with dark blue cap-bands and shoulder straps, and showing all the smartness, keenness and initiative that could be desired, these volunteers, on their nightly patrols, have been instrumental in bringing many criminals to justice and—what is regarded as much more important—in preventing crime, particularly by breaking up gangs of youths who might become criminals if their energies were not directed into better channels.

A great part of the Civilian Guards' work is the prevention of crime among youths and children. In order to get parents to exercise proper control, and to help in the management of children who might become delinquents, parents are invited to visit the guardrooms in the locations and townships every week, with their children, for discussion and advice. To the force of more than 1,000 Civilian Guards there are seven European officers. The non-European volunteers hold ranks up to that of guard commander.

When a recruit comes forward to join the organisation—and there is a steady flow of recruits—he is attested as a special constable after it has been established that he has a clean record. New recruits are all thoroughly instructed before they go on patrol; they attend lectures on common law, statutory law, investigation of crime, use of fingerprints and other subjects, and they learn drill. As soon as they are competent they are uniformed and put on duty.

Many of the volunteers have been commended for the part they have played in the arrest of criminals "wanted" by the South African Police. Courage, initiative, resourcefulness and pertinacity are qualities they have shown in tight corners, qualities which have on many occasions been recognised in reports.

AN ASTONISHING CONTRAST

This is an amazing record to have established in so short a time. It was last June—only six months ago—that we were discussing in these columns the "thirteen nights of raiding" by the European police and the midnight arrests of no fewer than eleven thousand Africans on the off-chance that some of them would turn out to be the "wanted" criminals; and we quoted Professor Hoernle's statement that the African population "had been embittered, excited and filled with impotent resentment." The article ended with the comment that surely it would be a more rational procedure to employ educated and trained Africans as detectives.

These African Civilian Guards, like the European Civil Guards, are unpaid volunteers, taking their turns of night duty after their ordinary day's work is done. The whole African population are indebted to them for the demonstration they, like their kinsmen at the front, have given of loyalty and efficiency. The contrast between the picture given by Major Hoggan and the state of things six months earlier is almost unbelievable. We feel that the Minister of Justice, and Major Hoggan and those officers who with him have raised and trained this fine force of volunteers, deserve the thanks of the country. This is an instalment of what we hope we may call the new policy towards our African fellow-citizens, a policy of co-operation in place of

repression, of reasonable trust in place of endless suspicion. We earnestly hope that the next step will be the outright abolition of the pass system. Such a gesture on the part of the Government would meet with an even greater response than that shown by those responsible men in the locations who are now so willingly and effectively assisting in the detection and prevention of crime.

"Poor Man's Lawyer" Aids 700 People a Month

By J. D. in *The Rand Daily Mail* (November 19, 1943.)

YESTERDAY I spent most of the morning in Miss Ruth Hayman's office in the Johannesburg magistrates' courts. Miss Hayman is Director of the Legal Aid Bureau, an organisation very similar to the Poor Man's Lawyer Association in England.

The office is open from 8.45 a.m. until 5 p.m., and if what I witnessed yesterday is any guide, it would be no exaggeration to say that every hour is just 60 minutes of concentrated occupation. Indeed, it must be, for the bureau handles between 700 and 1,000 cases every month.

There are two full-time and one part-time fully qualified lawyers in attendance, and 150 attorneys, as well as a large panel of counsel, are always available for defence work and consultations.

FREE SERVICE.

The clients, who are all indigent, obtain this service free. Their sole financial concern is to find the cost of actual disbursements such as stamps and messenger of court fees.

While I sat in the office a continuous stream of clients came and went. Their troubles ranged from tenant and landlord disputes, to employer and employee arguments, accident claims, criminal cases and matrimonial worries.

A Native came in to ask whether he could claim damages from another who had been found guilty and fined 10s. for assault. The victim had sustained a fractured jaw bone and had been under hospital treatment. Before passing an opinion, Miss Hayman gave him a note to the hospital, asking for details of his case.

A Coloured woman came in to find out whether she had to pay a fee for having had her case successfully handled. It was rather a shabby sort of case, I thought.

Her husband had been insured for a small sum, considerably less than £20. On his death the company refused to acknowledge the claim, raising all kinds of legal quibbles that would be above the head of the most educated European layman, and must certainly have been just so much gibberish to a Coloured woman. The Legal Aid Bureau did not have to resort to law. One letter was enough to ensure immediate payment.

COURTEOUS TREATMENT.

One thing struck me most significantly—the courtesy which was extended to every client, European and non-European alike. They were all given a chair, and their cases gone into as thoroughly as though each were a millionaire whose pet hobby was litigation.

The obvious result of this treatment has been to inculcate a feeling of absolute trust in the bureau among the Native clients, and the belief that here, at least, was a place in which they were given a square deal.

Like every other institution that vitally affects the very poor, the Legal Aid Bureau is woefully short of money. How it is going to supplement its funds I do not know, but it seems a clear case for financial assistance from other organisations interested in poor relief, to say nothing of industrial unions and similar concerns whose primary interest is the justice meted out to their members.

The African in Industry

ECONOMISTS, industrialists, business men and others all seem to have arrived at the conclusion that South Africa's future as an industrial country depends on whether or not she can produce a greater number of skilled workers. Another essential that seems to be agreed on is that our internal markets can only be developed by increasing the purchasing power of our lower-paid workers—in other words the unskilled labourers and semi-skilled workers have to be paid better wages. If they cannot buy then we need not plan to produce in large quantities, although production in small quantities is uneconomical. Industrially there is no great future for South Africa unless we reverse the trend of affairs since Union, and so many people have come round to this viewpoint that the "reversal policy" has a fair chance of becoming the popular policy in the near future. Those who keep a keen eye on such things point to many instances where they believe the new policy has already come into play.

The problem of making some employers pay their workers what their work is worth in a fair market is one that in some cases will only be solved by legislative action. Our Native coal miners may be among the world's lowest paid miners but the employers are so deeply entrenched in their position that only Governmental pressure will make them pay the workers something approaching to what their work is worth. This applies to some other essential industries though perhaps not to all. In saying this I do not overlook the increasing tendency of Governments to take, in the form of taxation, some of the profits which should be distributed in increased wages. Some of this is spent on sub-economic services but experts say not nearly enough to balance the equilibrium. The trend of opinion, excepting in certain very high quarters, seems to be towards paying a reasonable economic wage, leaving the Government to make up its income by taking a bigger slice from the many incomes of over £1000 a year which it now deals with very leniently.

The problem of finding more skilled workers does not seem capable of as easy a solution as that of a better distribution of earnings. There are those who think the problem can be easily solved by inducing immigrants to flock to our shores. This is not at all likely to come about. The place of the skilled White worker in South Africa is not altogether a bed of roses. If he wishes to buy a house which is not in a slum he has to compete with speculators, or professional men with much larger incomes than his own. If he wishes to buy a building plot within a few miles of his work he will probably have to pay through the nose—perhaps as much as two years' earnings for what was a few years ago only a quarter acre of bush. His honestly earned money has to compete with surplus wealth which goes hunting unsleepingly for good returns. Though the skilled workers' wages in South Africa may seem high there are other countries which offer greater inducements at less cost and so when the war is over we are not likely to see this country flooded with immigrant skilled workers.

The only practical solution of the skilled worker problem is to turn to the African and to admit into the ranks of skilled workers those who are capable of doing the work. This, quite apart from our traditional attitudes and our legislative colour bars, will not prove an easy solution. Skill in most industries usually follows the acquirement of a reasonable amount of education and also a course of training. We might ask at this stage how many Africans now engaged in industry have had a standard six education and how many have served an apprenticeship in a trade? The answer is a very small minority. This country has not on any adequate scale provided the education or the training. Nor have we opened the doors for those who have acquired the education and the skills—even today an African

builder or carpenter has difficulty in getting a job when contractors are building sub-economic houses for Natives. We have to face up to the proved facts that Africans can benefit by the education and can acquire the skills needed by modern industry, but also that we have to give them the education and the training and opportunities before they will be available as skilled workers in any large numbers.

The African had a share in the creating of this unfortunate state of affairs. The rural African in his country surroundings cannot visualise all that is involved in the building up of towns and industries. At first it was only as an unskilled labourer that he could be fitted into industry. This initial inability soon became the custom and later when he wished to be free of it others had made it hard and fast. The "custom" now has the force of law behind it even though many thousands of Africans have been born and bred in industrial surroundings, and hundreds of thousands live by industry.

One mistake that the African has made is that he has not consciously forced the issue along such industrial avenues as were open to him. Many Native institutions started as industrial schools yet some of these would long ago have closed down had they not been turned into educational institutions. Lovedale and Tigerkloof and a few other carried on, providing both industrial and academic training. But the African parent all too often sent for industrial training those of his sons who could not make headway on the academic side. Of the many bright youths who have served an apprenticeship in these institutions probably the great majority first went into industry owing to force of economic circumstances—the parents could not pay the higher fees for the academic courses. Had our African communities realised in past years how much was at stake they would have seen to it that many of their best joined the industrial courses. This would have involved the Chiefs and Native Councils in providing or reserving work for such workers if the rest of the country failed to do so. But African communities did not see the need for such ventures—like White employers of labour and many other people they followed the line of least resistance.

Some time ago I met a Native lad who had passed the J.C. while still young but he was then serving drinks in an hotel and earning £2 a month with keep. His parents could not afford to send him on for his matric. Many parents do not know that the J.C. is the right entrance qualification for a lad who wishes to learn a trade. But Africans if they are to be as competent as Europeans in industry should whenever possible start off with equal advantages. They should start at the ages of 16 to 18 instead of when they are men, and with something better if possible than a village school standard six pass.

Many African parents also do not realise that at least two of the Native institutions are today giving in some trades a practical and theoretical training of a high standard and such as few European lads could obtain twenty-five years ago. And institutional life gives many things which parents value—religious influences, medical oversight, recreational and educational facilities, lectures and the meeting of all sorts of people.

In December of each year African parents are usually concerned as to what they should do with their lads in January. Those with bright intelligent youngsters would do well to examine the industrial courses offered by Native institutions, for these courses may well prove to be avenues to great new opportunities which will open up in the near future. South Africa needs and can finance many great new industries but to man them she will need many more competent trained workmen.

T.A.

News of Orphaned Missions

The following items of news relating to Orphaned Missions are taken over from International Missionary Council publications.

Madagascar—We are pleased to note that the London Missionary Society has assumed responsibility for the salary requirements of the Paris Missionary Society to the extent of 250 a year.

Congo—The small Scandinavian missions in Congo have been kept going through the Congo Protestant Council by local gifts (from missionaries, Congolese Christians, etc.) and from the International Missionary Council Funds in London and New York (with £80 from New Zealand).

Cameroun—The Paris Mission in Cameroun and Gabon has had large help from the Government which is subsidizing educational and other work most generously. The American International Missionary Council Fund has given some help here, too. All the work is going forward on an economical scale, but satisfactorily. In addition to their regular budget, aid in providing expenses for furloughs in South Africa has been promised.

Nigeria—The Sudan United Mission is caring for its Danish Branch in Nigeria which also has help from the American Lutherans.

Gold Coast—The Scotch Mission is caring for the work of the Bremen Mission.

Congo—The Congo Mission News of January 1943 reports that there are twenty-nine missionaries and their children of Belgian, Danish, Finnish, Norwegian and Italian nationality being supported by their "Missionary Relief War Fund" to which I.M.C. "Orphaned Missions" grants go. This requires about Frs. 68,000 a quarter. In October 1942 when the quarterly payments were due, the local fund was Frs. 20,000 short, but almost at once this sum was provided by the Colonial Government. The Secretary of the Congo Protestant Council reports vis-a-vis our suggestion of aid in the matter of needed furloughs: "I am already in correspondence with some of our missionaries regarding this. One of them replied to me, saying, 'This is really the cup running over,' and told me of others whose need was greater than his own . . . Together with the I.M.C. we want to help these colleagues if we can."

French Cameroun—The Rev. Earl Harris of the Presbyterian USA Mission in Cameroun is responsible for the discovery of a case of great need—a Norwegian doctor in North Cameroun with a family of four living on Frs. 2000 (£8) a month and saving out of that and even drawing salary in advance to carry on his dispensary and simple accommodation for patients from a distance. In 1942, Dr. S— gave nearly 11,000 treatments. The Presbyterians have loaned him a trained medical assistant but he still needs equipment of all kinds, not to mention adequate salary to maintain the health of himself and family. The Lutheran World Convention is sending \$3,000 to the Norwegian Lutheran Mission for a new dispensary and needed furloughs; we are considering the dispatch of \$500 for drugs. That would make a fine project for some church group or individual!

Near East—The Committee of the Lutheran World Convention has continued to send quarterly remittances for the aid of the Scandinavian Missions, and it also promises to continue this aid as long as it may prove necessary. During this period there was added to the list of Mission enterprises, the support of two workers in the Norwegian "K.M.A." in Aleppo. Every month the five Missions receiving aid send in detailed reports of expenditures and of any direct gifts they have received. The Committee reviews these reports and makes

appropriations from any funds that may have become available.

German Missions—(a) *Carmel Mission*. There has been generous help through the I.M.C. in the United States and Great Britain; the grants from the Swiss Committee are coming through; some of the missionaries have been repatriated. The Executive is most thankful for this better position. (b) *Jerusalem Verein*—The mixed school at Beit Sahur continues with about 300 pupils, the school at Beit Jala has closed for local reasons, but the kindergarten carries on with 120 children. (c) *Syrian Orphanage*—The secondary department in Bethlehem has been closed but there are 135 boys in Nazareth (capacity 150) and about 35 apprentices in Jerusalem. The other branches of the work are visited regularly and there was a bumper harvest at Al Kheimeh. (d) *Talitha Cumi School* was still housed at Ain Karim, but a more suitable location has been found not far from Bethlehem.

Tanganyika—The English Moravian Mission is bravely bearing the burden of the German and Danish sections of their work. The Church Missionary Society has taken responsibility for the Neukirchen work and the work of Bethel, Berlin, and Leipzig is supervised by the Augustana Mission. Reinforcements on the "ZamZam" did not succeed in getting out to Africa, but several experienced men went back in August 1942. The Church of Sweden Mission and Fosterlands Stiftelsen have each sent a man and may send one or two more.

The very heavy responsibility of the American Augustana Synod for the former German mission is being shared by C.M.S. on the field, by the London office of I.M.C. in efforts to secure an experienced educator from Switzerland, and in the action of the Lutheran World Convention in organising a cooperating committee here, in sending out Dr. S. H. Swanson, Director of the Board of Foreign Missions of the Augustana Synod to survey the field, and in efforts to secure pastors from South Africa, doctors and nurses from Sweden, as well as more missionaries from the United States. Dr. and Mrs. Friberg (the latter a registered nurse) who reached the field last autumn write enthusiastically: "Tanganyika is a dandy place to live in. The climate on our field is positively superb. Lots of work to do. At present, we are stationed at Lambi during our language study period, but when that is over, we will be at Kiomboi where our Mission's largest hospital is located."

The Fundamentalist

THREE was a far-off, almost mystical, look in his blue eyes when I walked into his office and met him for the first time. It was not long before he began to speak to me, a perfect stranger, about his inner convictions. He was a South African, with Afrikaans as his mother tongue. He was a building contractor and as recently he had made more money than his needs required he had devoted himself—until the funds ran out—to the unpaid work of spreading the gospel among those who would listen to him. While we talked one or two enquirers would hesitatingly look in or glance over his stall of books—all of the same complexion. He sold a few tracts and no one left without a little seed of "truth" being planted in their minds. "Every word in this book is true," he said, placing his hand on the well-worn volume that lay on his table. "If it could be proved that any single doctrine contained within its covers were false—false to the facts of life, to the findings of science—now or at any future time—the foundations of my faith would crack, the whole edifice of my life's purpose and motive power would fall to pieces." "Do you understand it all?" I asked. "Can anyone understand it all?" he replied. "It has taken me years and years of

study to know the little I do know of its teachings. If a man spent his whole life in their study he would still die without having mastered them. I do not understand much of what I read in this book. But I was advised to memorise passages and repeat them aloud day by day, and their meaning would gradually open out to me. Sometimes I go down to a lonely spot on the seafront and declaim whole paragraphs to the waves and I always feel that understanding comes with such repetition. If you repeat aloud again and again, what you have memorised, its wonderful the effect it has upon you. Every word is true, it is we who are blind that we cannot understand their meaning or recognise their truth."

"Look at that quotation from the master's own words"—he pointed to a large card on the wall bearing the well-known lines which begin "Man's dearest possession is life"—"those are the words that inspire my everyday life and have guided all my actions since the 'Truth first came to me.'"

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And the book was Karl Marx's *Capital* and the text upon the wall was from Lenin.

X

New Books

Our Century Thus Far by Mike Lynn.

This is an interesting little collection of verses. Arranged in chronological order, it shows the growth of talent until it is able to produce the quality of the sonnets *A Christmas Greeting* and *The Mystery of the Eternal Purpose*—which have considerable strength—and such lyrics as *A Little Love Song*, and *South Africa. A Letter in Catterell* will be pleasing to lovers of Aberdeens and cats.

D.J.D.

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Britain To-day, a Monthly Magazine, published in London and printed at the University Press, Oxford. Price Sixpence.

The appearance in my post of this handy magazine, so attractive in its blue and white covers, on which are delineated Britain set in her surrounding seas with her ships hurrying on bravely and masterfully on "their lawful occasions" and her aircraft dominating the skies above them, always brings a thrill to the writer of this short note.

Britain To-day consists of 28 Royal Octavo pages; but, within that limited compass, the Editor manages to pack, each month, at least five, and sometimes six, interesting articles by well-known writers, all authorities in their several subjects. For example, the most recent copy to hand, Number 88, contains—The Party Truce, by the Editor; A Trial at Assizes, Lord Justice du Parcq; Reflections on Home Life, Janet Adam Smith; The Rhythm of English History, A. L. Rowse; The New Audience in Britain, Ashley Dukes, and, finally, three or four pages of reviews—"Recent Books"—a very useful feature for book-lovers.

But, quite outstanding, are the half-tone illustrations on art paper. Number 88 contains 5 full and 6 half page examples of these, all pertinent to the accompanying text and beautifully done. Even if it were only to get so many such delightful pictures for one's own self, *Britain To-day* is well worth the humble sixpence that is asked for it.

W.J.B.

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Shawbury—The Story of a Mission, by David Wilson. (70 pages, paper covers. Shawbury Institution, Qumbu. 2/-).

In the crowded pages of this handbook are revealed on page after page the workings of Divine Providence in a Native Territory which South Africa once knew as Nomansland. Here many men of faith and courage were led by God to take up the work of preaching and teaching and here after many trials and

vicissitudes the Gospel took root in the hearts of the people. Out of those roots has grown the splendid missionary and educational institution which we know as Shawbury. The author has in recent issues of the *Outlook* familiarised us with the main features of Shawbury's record but the full story, as told in *Shawbury—The Story of a Mission*, will well repay the discerning reader, for in her centenary year this Institution has been very fortunate in her historian.—T.A.

BOOKS RECEIVED FOR REVIEW.

Five Great Subjects (Broadcast Talks by W. A. L. Emslie, (S.C.M. Press, London 1/6).

Churches Under Trial, No. 6, by Alexander McLeish. (World Dominion Press, London.)

The New Advance Prayer and Preparation Notes. Prepared by the Rev. J. Rutherford. (Livingstone Press, London, 3d.)

So Lives the Church, by Eric C. Rust, M.A., M.Sc. (Livingstone Press, London, 6d.)

Montangatang by A. Phalane. (J. L. van Schaik, Pretoria. 2/-).

The Church Faces the Future. (S.C.M. Press, London. 1/3).

Let Me Be Free. Sister Eva of Friedenhof. (Eagle Books. Livingstone Press, 3d.)

Bridging the Gap—Frederick Booth Tucker of India. By M. Unsworth. (Eagle Books. Livingstone Press, 3d.)

China Among the Nations by H. R. Williamson. (S.C.M. Press, London. 6/-)

Chiang Kai-Shek and the Unity of China by Joyce Reason. (Livingstone Press, 2/3).

Triple Jubilee Papers. Freedom for All Men by Harold Moody, No. 5. *The Word in Action* by R. K. Orchard, No. 6. (Livingstone Press, 4d.)

Lovedale and Fort Hare Notes

On the nomination of the Archbishop of Cape Town, the Fort Hare Governing Council has appointed the Ven. A. M. Hanley, Archdeacon of King William's Town, to succeed Bishop Ferguson-Davie as Warden of Beda Hall, the Anglican hostel at the South African Native College, Fort Hare. Archdeacon Hanley has been in charge of the parish of Fort Beaufort for some time past.

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Lovedale was privileged to receive on November 4th a visit from Major G. B. van Zyl, Administrator of the Cape Province, and Mrs. van Zyl. They spent the day in Lovedale and Fort Hare and left a delightful impression with those who met them.

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A service of more than usual interest took place at the Bible School on Tuesday November 23rd. Eight Bible women, newly trained for the work, were dedicated by the President of the Methodist Conference, the Rev. W. W. Shilling. The course for Bible women closes on 30th November. The experiment of having such a three months course has been a great success.

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The Fort Hare Governing Council met on November 12th.

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The Lovedale Governing Council met on Wednesday, 10th November and completed its business in one day. As always it proved of help for the clarifying of thought and the guidance of the work of the Institution. Members from beyond our local community who attended were: Sister Frances Mary Grahamstown; Rev. R. Godfrey and Mr. A. S. Weir, King William's Town; Chief Harold Mgudlwa, Engcobo; Rev. D. V. Sikutshwa, Umtata; Mr. Walter S. Webber, Johannesburg; Senator W. T. Welsh, East London; and Rev. H. C. N. Williams, St. Matthews.